

STAR

MILLENNIAL



THE OFFICIAL PUBLICATION FOR THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN

111th YEAR

JULY, 1950

Vol. 112 No. 7

About The Cover

AT a beautiful ceremony in the rotunda of the United States National Capitol Building in Washington, D.C., the statue of Brigham Young, shown on this month's cover, was unveiled on June 1st, 1950, by his only living daughter, Mrs. Mabel Young Sanborn, 81 years of age. The statue is the work of his grandson, Mahonri Young, who completed it at the American Academy in Rome. It is carved from a flawless piece of finest Carrara marble, the kind used by the world's greatest sculptors and famous from the time of Michelangelo. It was dedicated by President George Albert Smith.

A few days before, President Smith also dedicated a monument in Whitingham, Vermont—the birthplace of Brigham Young. The original sketch for this memorial of light Barre Vermont granite was made by four other grandsons: Don D. Young, George Cannon Young, Lorenzo S. Young, and G. Young Cannon.

The inscription reads as follows:

BRIGHAM YOUNG

Church Leader Colonizer Statesman

Born in the town of Whitingham, Vermont, June 1st, 1801. Leader of Mormon Pioneers from Nauvoo, Illinois to the Rocky Mountains. Arriving in the valley of the Great Salt Lake July 24th, 1847. Became second President of the Church of Jesus Christ of Latter-day Saints. Serving from December 27th, 1847 until his death at Salt Lake City, Utah, August 29th, 1877. His statue occupies a place in Statuary Hall, National Capitol, Washington, D.C.

This monument erected by descendants of Brigham Young in cooperation with the Church of Jesus Christ of Latter-day Saints.

And so a thankful people pay tribute to a great man, a great organizer, and a great prophet of God.

George Bernard Shaw once said, "Brigham Young lived to become immortal in history as an American Moses by leading his people through the wilderness into an unpromised land." Perhaps the living results of what he helped to do with that wilderness and with the Church is still the greatest of all the monuments that could be erected to his worthy name.

The Latter-day Saints' MILLENNIAL STAR



111th Year

JULY, 1950

Vol. 112, No. 7



EDITOR - - - - - Stayner Richards
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Brigham Young = *A Builder of America*

WHEN the United States House of Representatives outgrew its original quarters, Statuary Hall was created under an Act which in part provides: "... the President is hereby authorised to invite each and all the States to provide and furnish statues, in marble or bronze, not exceeding two in number for each state, of deceased persons who have been citizens thereof, and illustrious for their historic renown or for distinguished civic or military services such as each State may deem to be worthy of this national commemoration; . . ."

Utah deemed Brigham Young worthy of this great honour and the unveiling of his monument in marble, sculptured by his grandson, Mahonri Young, took place on June 1st, 1950. Senator Elbert D. Thomas, the senior Senator from Utah, was the principal speaker at the unveiling ceremonies which were attended by many high church officials, including President George Albert Smith. The address, most of which follows, was delivered in the Rotunda of the Capitol Building.

★ ★ ★

Brigham Young has been dead 73 years. Few people who hear my voice saw him. He is, therefore, a figure of history. Mention of his name produces emotional reaction. Like all great men in history, he both attracted and repelled his contemporaries. An uncle of mine was an idealistic follower of Brigham Young and sacrificed unbelievable to join him in the "valleys of the mountains," only to turn against him at first sight. Yet my father saw Brother Brigham and thought him the greatest man alive and honoured him as such to his dying day. . .

The placing of Brigham Young's statue in the Nation's Capitol is acknowledgement of his contribution in the building of this nation . . . It took courage to conquer the desert. It took

sacrifice to build a home in a barren place. It took faith to select a wilderness for a "Promised Land." But to leave to unborn generations the ultimate success of his great understanding demanded an understanding of eternal purposes both for his people and his country. Brigham Young lived, planned, built and worked in tune with the Infinite, and God was his companion not only when he prayed but in walks of life. We who were raised by those who knew Brother Brigham know that they perish who are not led by vision. Faith, love, courage, sacrifice, devotion to a cause and to one another, understanding, and wisdom, are all words which will ever be associated with Brigham Young and his work. We, today, sensing our debt to our Pioneers because of their courage, faith and zeal in carrying the American flag into foreign territory, find in those attributes complete satisfaction. But because these attributes are so worthy of honour we sometimes fail to recognise the real national and international significance of what they did. Therefore, my task today is to present the meaning of the migrations, under Brigham Young's leadership, in the making of America.

In 1847, Utah was Mexican territory. The contest for the control of what is now the western part of the United States had been going on for years. The Spanish-Mexican control reached as far north as Oregon. The Russians were in Alaska and had settlements as far south as California. French fur traders had penetrated most of the West and traders from all nations were wandering over it. The British claimed the Pacific coast between what was Russian and Mexican territory. The United States seemed, therefore, to be checked as far as ultimately having a Pacific coastline.

America, for many years before 1847 and for several years after, was on the



alert and restless about her boundaries. There was the Texas independence and later the Mexican War. These represent active, expanding cultural and political groups with economic hopes. The people of the United States were not united in their reactions to those great movements. No one saw clearly, as we do today, the naturalness of our expansion to the Pacific. The period was one of political disagreement, plans and counterplans, and internal strife which ended only with the close of the war between the states.

During the Mexican war the Government recruited Mormon boys as an active unit and, before that, did nothing to hamper Sam Brannon's sea journey to California. But counteraction to overcome the success of both journeys was in minds of many. Americans feared Americans quite as much as they did the British, the Russians, and the Spanish Mexicans.

There were four separate migrations which, as far as the people who took part in them were concerned, were above pure adventure, conquest, pursuit of wealth, or expanding empire. One, although connected with war and therefore part of conquest, was the march of Kearney's army with its Mormon battalion. This march cut the Mexican controlled empire in two.

Two movements were wholly inspired by Mormon thought and necessity; the Pioneer journey, under the leadership of Brigham Young into the Salt Lake

Valley; and the trip of Sam Brannon and his associates around the Horn to San Francisco. The fourth decisive journey was a sister movement of those who carried the Bible and plough into the Oregon Territory.

The journey to Oregon was for home-making and home-building. The Mormon expeditions were for the same purposes, but motivated by revelation and in fulfilment of prophecy. They carried with them the Bible with its prophets of the past, but they always acknowledged being led by living prophets of the present.

Brigham Young led a band of religious devotees to a new home. His life's mission was to bring souls to God. But in founding a home for such souls, gathered out of the world, he wanted to make that home a place where those souls could develop to their ultimate spiritual and temporal potentiality. Therefore, his settlements meant not only the home, the plough, and the Bible, but also the school and the theatre. Add to these the irrigation ditch, the source of life on earth, and the Temple promise of life hereafter, and we have the basic institutions on which Utah was founded. Work conquered the desert, but religion put meaning into the work.

As a founder of a state, Brigham Young wanted that state to be a place where soul growth would never be hampered. He believed that men's

—continued on page 223

Revelation

By GEORGE BRANTZEG

★



George Albert Smith
Prophet, Seer and Revelator
of the Church of Jesus Christ
of Latter-day Saints

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AS we look about us in this modern world at the vast array of church organisations which today comprise orthodox Christianity, we see at once a strange and disordered condition existing. We find these many groups professing belief in an Almighty Being who resides somewhere beyond the earth, but because none of them claim to have seen this Personage, there is a wide difference of opinion as to His nature and form. They all claim as the foundation of their beliefs, doctrines, and authority a book—a volume of ancient history—which they declare to be holy. This book is the record of a God in the heavens revealing His will to various men upon the earth by direct revelation. These various churches honour this book as divine truth, even though, oddly enough, they reject the principle upon which it is based. Although these many religious factions differ widely on most points of doctrine, they are united in the belief that direct revelation from God ceased many centuries ago and mankind has no reason to expect any more such divine favour. Thus underlying the entire system of

sectarian churches, we find a colossal paradox: the churches have based their religion upon the Bible in the conviction that it is the revealed word of God, while at the same time denying that such revelation exists.

Any reasonable, thinking person, regardless of what church he may belong to or what beliefs he may hold, must surely recognise that something is drastically wrong in the religious world of today. Great numbers of people have deserted their churches and rejected as empty form and worthless ritual the worship that is offered them there. Huge masses of people have refused the religion that is presented to them by modern orthodox Christianity as totally insufficient to fill their spiritual needs, and are looking elsewhere to solve their problems. Most of them have fallen into frustration and despair and feel that somehow the religion of Christ has failed them. The modern churches have come to be regarded by the people at large as dead forms and empty shells, devoid of vitality and incapable of growth and progress.

By denying and rejecting revelation from God, the churches of today have cut themselves off from the source of knowledge and life and are left to stagnate and decay. In the words of Paul, they truly have a "form of godliness" but deny the power thereof. When we consider that the people of today have turned off the line of communication with the heavens and are entirely dependent for guidance upon a volume of ancient history, a record of past revelations, it is not surprising that the Christian world has fallen into such a state of darkness and chaos. Can we imagine General Eisenhower directing his armies by an account of the battles of Alexander the Great? Can we imagine the result if the present-day government of Great

Britain was operated by following the history of the Roman Empire? We can readily recognise from these examples the absurdity of trying to lead modern civilisation by the revelations given by God to a people who lived thousands of years ago. We all can see the necessity of receiving new knowledge to deal with new problems.

The greater part of the revelations recorded in the Bible were given to real people to cope with real situations. The persons to whom the Lord gave these revelations realised their need for new knowledge to accomplish the tasks before them. They certainly never felt that because the Lord had revealed His will to persons who had gone before, they had no need to expect or receive divine guidance. The Lord revealed His will to Adam, but those revelations would hardly have guided Noah in building an ark and preserving life upon the earth. The Lord directed Noah in the accomplishment of his work, but those revelations would hardly have been sufficient to Moses in leading the children of Israel out of bondage and into the promised land. And likewise, all the revelations given to ancient Israel would have been inadequate to the

apostles in the establishment and operation of the Church of Christ. And if continuous revelation was essential to the life of the church in the days of Peter and Paul, could it be any less essential today?

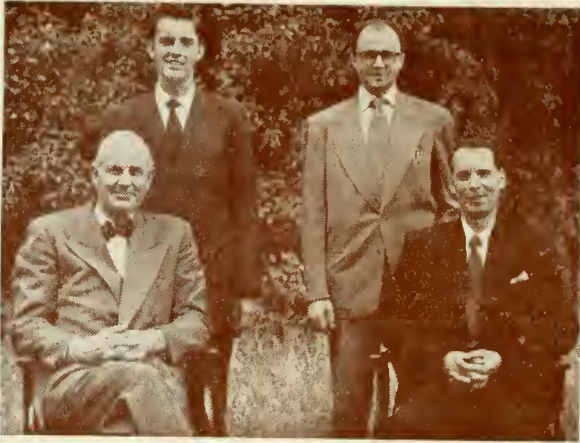
In all the four thousand years covered by the Bible the Lord never had a people or a church upon the earth that He recognised as His that He did not guide and direct by divine and continuous revelation. Whenever the children of God have fallen into wickedness they have come to deny and reject revelation, and they in turn have been rejected by God. The Church of Christ has never existed without direct and continuous revelation from God and it never could.

Moreover, no church which denies modern revelation could possibly be the Church of Christ because it obviously would be led by men and not by Christ. Any such church would be forced to depend upon uninspired interpretations of the scriptures in the establishment of essential doctrines and, since the Bible is not complete, would consequently fall into doubt and error and teach for commandments the precepts

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Organization of the Church, April 6th, 1830



On Emigration to Zion

TODAY, consideration of the above matter seems to be causing our members a great deal of perplexity.

No one can fully answer this question save the individual; it is a matter for personal choice. But we members anxious to learn wisdom will give the subject a great deal of earnest thought before arriving at a decision, remembering above our own desires and interests, worthy though they may be, we are pledged to carry out the desires of our Heavenly Father, each of us will seek to obtain the mind and will of the Lord through fasting and prayer.

The following expression of President James R. Cunningham at a recent conference would seem to indicate the spirit our leaders would develop in us.

"I feel I have a debt to pay to my fellow countrymen in Great Britain. My repayment consists in giving the Gospel that I have received to others. Bear in mind the occasion when the Saviour requested of the twelve the greatest desire of their hearts . . . 'For this cause the Lord said unto Peter, "If I will that he (John) tarry till I come, what is that to thee? For he desired of me that he might bring

souls unto me, but thou desirest that thou mightest speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire; but my beloved desired that he might do more, or a greater work yet among men than what he has done before"' (D. and C. 7: 4 and 5) I too have that desire to labour, to bring souls to Christ. And what field more fitting than among my own fellow-countrymen?"

Under date of 28th August, 1945, the First Presidency penned a letter to the Saints of this Mission. From this we quote.

"In view of the state of things existing among us we deem it wisdom to instruct you to discourage emigration for the time being, especially among such of our brethren and sisters who have employment, and who, should they emigrate, without having friends here to receive and provide a home for them, would only add to the number of unemployed in our midst; far better, we say, for them to remain at home where they can provide for their own needs than to come here, at present.

"The missionaries should not hold out inducements to the saints to gather to Zion on the score of bettering their

material interests, as this is not the primary object for the gathering; neither should they unduly influence the people to emigrate with a view of hastening their deliverance from Babylon. For it does not necessarily follow that because people have means sufficient to emigrate with that it is wisdom for them to break up their homes and come here; neither does it necessarily follow that because they may greatly desire to gather that it is wisdom for them to do so. But it does appear to be absolutely necessary, almost beyond question, that our brethren and sisters should acquire experience in the Church as faithful and consistent members of the same in their native lands before they come here.

"We feel to say, therefore, let those of our brethren and sisters who have means to emigrate, and who are sufficiently strong in the faith to undertake the work of assimilating themselves to

And inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion. (106: 37)

And if any man shall seek to build up himself, and seeketh not my counsel, he shall have no power, and his folly shall be made manifest. (136: 19)

the changed conditions which necessarily attend the making of homes in a new and strange country, defer their departure from their native lands until our material prospects undergo a change for the better, unless they have friends here prepared to receive and care for them on arriving at the places of their destination. And let the saints, one and all, regard it as their moral and religious duty to do all they possibly can to assist the missionary Elders in building up branches and maintaining them with a view to the perpetuation of such organisations, so that peradventure, there may always be found some left ready to receive the missionaries and to render them the necessary assistance to enable them to still reach out and open up new fields of ministerial labour: and thus, by saints and missionaries working harmoniously together, branches may be

continued in their organised capacity by constant additions to their rolls of membership, which otherwise might become broken up and cease to exist through unwise emigration.

A recent letter received by President M. Russ Ballard from his father, president of the Ballard Motor Co., Salt Lake City, Utah, employing over 80 families, presents food for thought.

"They (immigrants) are having a hard time getting jobs and getting started here. I think it is a big mistake for these good people to come to Utah because there are 6,000 students that graduated from the Utah Colleges this year and only half of them will be able to find jobs this year . . . What chance does the average Englishman have with his background and way of life when competing for a job with American trained young men and women? It means that the British saints will have to take the lower-type work at small wages and they will

begin to think Zion is not the land of opportunity after all. Most of the English saints do not understand our economic system and our way of life which is a direct handicap for them and most of them are not prepared to give up their way of life after arriving here. Several of the saints that I have met in the past six months have lost their jobs and are trying to find new ones. It seems to me that they would be far better off to stay in England where they are established in a secure occupation."

We believe the saints in this mission will benefit by the contemplation of the advice contained in these letters.

Our prayer is that no hasty or unpremeditated action will mar that quiet confidence and serenity of mind which is the reward of all who seek His will in their temporal and spiritual affairs.

WHAT IS GOD ?

By WILLIAM A. EARNSHAW

IF two young men were to knock at your door, introduce themselves as missionaries and ask, "What is God?," how would you answer them? Most people shrug their shoulders, smile, and reply, "Now you are asking me something." Yet the basic fundamental of any religion is the thing worshipped. Everyone should be able to define the being to whom he gives reverence.

The two questioners might then present a hypothetical situation. Instead of coming from the western part of the United States, they came from West Africa or the West Indies. Their god is the sun or the ocean or the lightning which they see and feel and fear. Their God is real. As Christians who have a higher and greater understanding of the divine than they, therefore, we should be able to describe our God, and He should be just as real to us as any manifestation of nature.

Is He? Can we describe Him?

When asked to describe God's appearance, one lady in Yorkshire said, "He must be round." She went on to reason that He was round because He goes around the world. But generally people contend that God is a mystery and something man does not and should not understand.

This, however, is not what Jesus Christ said as He prayed to His Father. "And this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17: 3)

The scriptures are full of passages which tell that God is a personal being with body, parts, and passions. In the account of the creation we read: "So God created man in his own image, in the image of God created he him; male and female created he them." (Genesis 2: 27) If an object is created or made in the image or form or likeness of another object, then it stands to reason that the one created will appear in form and being as the first object or pattern. Likewise the original pattern will be similar to the ones created. We are in the image of God, and therefore God must be similar to us in appearance.

The Saviour was asked by one of the apostles "shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father . . ." (John 14: 8, 9) Yet it took a kiss to betray Jesus who appeared like any other man.

The prophets of all ages have communed with God. Walking and talking with Him they have learned His will toward men. Moses spoke with Him "face to face as a man speaketh unto his friend," and beheld from a cleft of the rock His back parts.

"For God so loved the world . . .," "for I the Lord thy God am a jealous God . . ." and others showing anger and mercy indicate that God has passions and feelings.

Thus by simple reasoning, substantiated by the scriptures, we find that God has a body with parts and possessing passions. We need not be as the Greeks of old Athens worshipping an unknown God, but rather as the genuine Christians of all eras worshipping the one true and living God.

Twenty-Five Years Together

ELDER and Mrs. Miles H. Johnson celebrated their 25th Wedding Anniversary in Bournemouth on June 3rd, 1950. About 77 guests attended the festivities in the Fellowship Hall—all of them friends of the couple who have been labouring in Bournemouth since August of last year as full-time missionaries, having served for the seven months before that in Lancashire. Games, musical numbers, and some nice refreshments (including a lovely cake) all helped to provide an enjoyable evening for the guests and an unforgettable one for the Johnsons.

These two good people have done a fine work here in England and have enriched the lives of the many who have been touched by their message. Sister Johnson, in her missionary zeal, actually learned to ride a bicycle again (after 30 years!), and she and her husband figure they have cycled

approximately 2,500 miles pursuing their missionary activities. Elder Johnson has added to the interest of his work with his "Magnetic" Tape Recorder which enables him to play many fine programmes for investigators and members, including the entire October, 1948, Conference, "Sunday Morning on Temple Square," the old Millennial Chorus, and selections of the Millennial Chorus which toured the mission last year. They feel that recorded narrative and music have added to their film shows, and on the other hand, they have made many recordings here to play when they return to America.

The Johnsons will return to Zion in November, regretfully perhaps, but with many fine memories of their mission in England, including their Silver Anniversary and the kindness shown to them on this occasion.



There are a limited number of indexes available for the 111th volume (1949) of the *Millennial Star* which can be obtained by immediately sending 2½d. in stamps to the following address: Elder Martin C. Nalder, 149 Nightingale Lane, Balham, London, S.W.12.

When a Genealogist climbs a Tree

“**Y**OU'RE a Mormon? Aren't you?”
I questioned, not only with my
mouth, but also with surprised
eyes.

“Yes, I am, but I don't have to be a fool too. Anyone knows you can't go back to Adam on your family chart.” Thus it began.

Wasn't it our own President Grant who claimed he'd climbed his tree back to Father Adam? And he surely wouldn't have lied.

From one cause or another, there are more people than ever before getting the urge to climb up at least into the lower boughs of their family tree.

To every “Mormon” it should be a very vital work. Especially so to anyone who calls himself a Latter-day Saint and wishes to become a saviour on Mount Zion—like the prophet, Obadiah, wrote about in the Old Testament. In fact, every “Mormon” either tries to climb the family tree, or stands by, watching wiser, stronger men than himself gaining the blessings thus to be obtained.

The American “Missing Heirs” radio programme has done much in that country to turn the hearts of men to their fathers gone before them, making people conscious of the fact that it pays off—and quite often—to know at least a part of one's family tree—accurately. And how true this is when a man stands to lose a million or so unless he can prove legally his right by relationship to claim an inheritance. It's indeed a stunning blow to lose a fortune or be forbidden admittance to some cherished organization simply because one has taken no interest in his family connections.

Oh, yes! I'm So-and-So. Maybe I know my father and mother, but the paternal and maternal parentage! That's the rub. Who were they? Where

By ECHO HAWKINS

★

did they come from, and when? What did they do? Where did they live? A regular “Who dun it?” story gathers fast and furious around the head of the individual who knows he has a right to an inheritance, IF he only knew where he fitted personally into the picture of his ancestors. It might not happen to you. But it has unexpectedly happened to some who lost out because they weren't prepared.

Too bad! The dead don't just raise up Zombie-like and say, “Here am I, Friend Relative.” Friend Relative can begin to realise that “Anything worth while is worth effort,” and that things gained without effort are soon lost. He must have a desire to know his dead ancestors, immerse himself in the hunt, absorb an immense amount of interesting facts about names, places, happenings, dates, and all kinds of such information until he seeps at every pore with a longing to know what sort of people put blood into his veins.

Some who know actually nothing about it may call this a dead work, but it is thrillingly alive to those who earn the right to know by putting effort and thought into it.

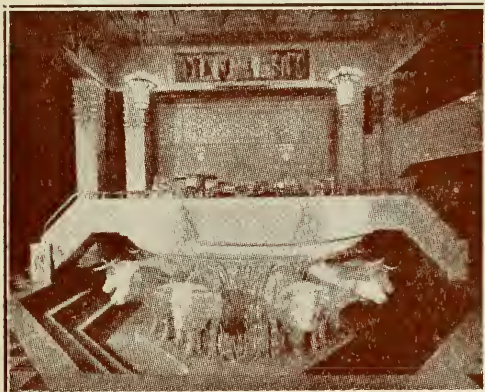
Just thirty generations back, an individual is credited with the chance of having over two million direct parental ancestors. Now when a man's heart turns to seeking his parent's parent's and so on, he gets ancestry-conscious, then things begin to happen. His own life becomes more alive and expectant.

In the seeking of one's dead to connect oneself with them and prove a right to an eternal heritage, a man fills with graciousness, a fine humility, and above all a greater understanding of humanity. Every individual on earth is God's child. That's true, but unless

I can prove my right to be an heir, what right have I to the Father's heritage? I may be a wonderful person and think I belong to a certain family, but to gain an inheritance from that family, I must prove legally that I am what I think I am.

Only the chosen children of God kept a record through the dark ages of antiquity until now and can prove their heritage if they will to do so.

Ham was not the heir of Father Noah. Those coming through his lineage are not heirs to the Priesthood of



A Baptismal Font in a Latter-day Saint Temple for Vicarious work for the Dead

★

God. Japheth, the oldest son, was the natural heir. He was the first born.

The Old Testament shows Shem's line being destroyed when Zedekiah's sons were killed. However, God had made a promise concerning Shem, and provided a way to save the blood strain. Two of Zedekiah's daughters escaped with the Prophet Jeremiah. One, history tells, went with Jeremiah into what is today called Ireland, the land of Japheth's descendants, a people who claim not even being tainted with the Tower of Babel episode. Then when the Princess Tamar Tephi married the King of the realm, the Shem blood-stream was merged with that of Japheth.

Naturally, we cannot do temple work for our findings beyond perhaps 1100 A.D., because we cannot check the family groups, only the leaders having been generally recorded, but the trunk of our family tree is something that can bud out when the Millennial spring-time arrives, and that's a jump ahead of the tree that doesn't even have a start.

When I first climbed down from my tree-tip, and got a look at Adam's space thereon, it just seemed unbelievable, even with all the proofs. So I began at Adam and trailed right back up to where I started from, only in my devious ways, I found a couple of extra connecting branches. I was so thrilled, had I been a fisherman, I'd have had a big picture taken of my catch, but in genealogy, we just get happy all over. Happy enough, in fact, to be able to realize that those who exude dignity and ridicule at the same time, are generally only people who have themselves never been able to get over the bole in the centre of the tree—namely that time between 1100 A.D. and the days before Christ. But, it has been done; it can be done; it is BEING done.

Genealogy is a science because all data must be systematically recorded when proven to be truth. It does take a great deal of work to be a genealogy scientist. Such a person must have much endurance, a vivid imagination to determine how to dig out the truth from the untruth, he must have the sense of a lawyer in sealing facts with legal truth, be patient enough to be honest, have a terrific memory, and be brave beyond the courage of battle, for he must face the wear and tear of ignorant criticism and hindrance. be firm, yet gentle, have a deep abiding faith in his royal heritage, or his desire; he must bear disappointment and joy with the same fortitude. However, the joy that comes to the soul is like the elixir of a youth potion, and one forgets himself entirely in his intense urge to

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N the preparation of family meals there always arises the question and the problem of leftovers—little bits of that, small portions of this, all sorts of odds and ends in food. It's a smart housewife whose skill is challenged and whose talents are directed into preparing the many delicious combinations that can be concocted from leftover food from the last meal. She realises the value of using up small portions of food, and she realises likewise the mineral and vitamin content of such food and how beneficial it can be to her family's health.

Day old vegetables may be used in salads, may be added to soup, or may be used as garnish to meat dishes. There's the age-old meat pie, too, in which small portions of leftover meat and vegetables can be used very attractively and deliciously, utilising also leftovers in rice and spaghetti. Nothing can be more tantalising than a hot, steaming, well seasoned meat pie with a tender, flaky crust enveloping it. Or you might try individual meat pies, served piping hot, topped perhaps with a luscious meat gravy or cream sauce.

Perhaps there's a small corner of Sunday's joint, and you're wondering how to make it spin out for another meal. Get out the food chopper and mince the meat, and it will be delicious in a casserole dish consisting of spaghetti, tomato soup, finely chopped onion, chopped parsley, and any leftover vegetables you might have. Season it well, and you'll find your family requesting seconds. Meat is something to which the housewife can add a touch of her own inventiveness and imagination, with many, many ways in which it can be "fancied up" for the family's meal.

By EVA COLLARD

★

Small portions of fruit may be used in a fruit pudding or custard, in decorating a cake, or as meringue topping. Or how about a fruit cobbler, using the leftover gooseberries, or the dish of rhubarb that Dad left last night at supper, or those apricots you stewed up for yesterday's dessert that weren't quite eaten up? Individual ices topped with fruit are delicious, too.

Then there are the evening snacks, using small bits of leftover cold meats, fish, a hard-cooked egg, an olive or two and those last pieces of lettuce, making delightful sandwich fillings that will tickle the palate of all members of your family. They will enjoy small, open-faced sandwiches, artistic yet tasty, easy to look at as well as nutritious and satisfying, and will look forward to the next time that Mom cleans up the leftovers.

Every good homemaker should check up each morning on those leftover bits of food and fit them into her meal-planning for the day. It's fun to let one's imagination run rampant and one's ingenuity run freely into the planning and preparation of meals that can be easily fixed as well as easy on the family budget and pleasing to the eye and taste. The real test of a good cook, it has been said, is her ability to camouflage yesterday's joint into today's lovely casserole dish.

★ ★ ★

HELPFUL HINTS

Has your pewter become discoloured, stained and dark? Try strong soapsuds and hot water. That will do the trick.

—continued on bottom of next page

In Appreciation



Hugh S. West

ON June 1st, 1950, Elder Hugh S. West sailed for home in the *Queen Mary*, wearing a rather foolish-looking flower corsage—a parting gift from the office force—and waving a familiar bandaged finger. He had been Associate Editor of the *Millennial Star* for over half of the two years he spent in England as a missionary, and his fine efforts and attempts to improve this publication are well attested by the results. Under his leadership, the circulation of the *Star* increased, the make-up, the cover, the printing, and the quality all continued the development begun by his predecessors and helped to further establish the *Star* as one of the finest Church magazines published outside the United States.

Elder West was also active as a basketball player—and a very good one too. He was one of those chosen to tour the conti-

nent in the early months of 1949, and he played on the London District championship team all the time he served in England.

Those of us who had the opportunity of working with him in the mission field will always remember his warm-hearted friendliness, his humble spirit, and his desire to constantly learn more of the Gospel so that he could help others to come to the same realization of the truth as he had. He acted as the teacher of the adult class in the South London Branch, and also devoted a lot of time to his function as a member of the British Mission Sunday School Board. In both capacities, he established an enviable record of fine work.

These few words are not meant to sound like an obituary; Elder West is not dead—he has just returned to America. But someone very fine has left the British Mission, and we shall feel his loss. With him go the love and deep gratitude of those whom he contacted in England through his missionary endeavours in the field and through the medium of the *Star*, our best wishes for his future happiness and success, and our thanks for a job “well done.”

In wrapping packages, moisten the string used for tying. The string will shrink on drying, holding the packages more securely.

Try rubbing soap on the sliding edges of the dresser and cabinet drawers the next time they become stubborn and hard to pull out. This will prevent calling in a carpenter.

HOW TO PRESERVE CHILDREN

Take one grassy lot

6 children

A few dogs

One small brook

Some pebbles

Use the grassy lot to mix the children and dogs well, stirring constantly. Pour the brook over the pebbles and when the children are brown, cool them in a bath tub.



The Children's Page

By IDA MOCKLI

KETURAH AND THE BIG, FAT, SOFT FEATHER TICK

KETURAH was a little Pioneer girl who came to the Great Salt Lake Valley nearly a hundred years ago. There were no cars, no trains, no houses, and no stores anywhere about, but there was a big, soft, fat, feather tick for people to sleep on in almost every covered wagon.

Keturah's father had shot wild geese and wild ducks to make their nice, fluffy pillows, and their big, soft, fat, feather tick. Every time Father came home with a goose or a duck, little Keturah would jump for joy because they would have more feathers and a lovely goose dinner.

The Pioneers did not have many lovely dinners. Sometimes they did not have anything to eat at all but lumpy-dick, that they made by stirring flour into boiling milk. Sometimes the Pioneers got very tired of lumpy-dick, but then they knew that lumpy-dick was better than having nothing at all to eat, so they were thankful. When they had a goose or a duck, that was fine!

Every time Father brought home a goose or a duck, Mother opened a little place in the feather tick, and popped big handfuls of feathers into it, making it bigger and softer and fatter than ever. It got so big and so soft and so fat that when Keturah got into bed Father and Mother could hardly find her.

The days passed. Reddy and Brownie, the gentle, slow oxen, that had pulled their covered wagon across the plains now ploughed the ground. Father and Mother and little Keturah planted the seeds they had brought with them to the Valley. Father then took the oxen and hauled logs from the canyon to build a home.

How busy they were! Little Keturah

helped too. Yes indeed, she did! She could not lift the logs, but she did everything a little girl her size could do to help her father and mother. She carried wood and water. She washed before meals without even being told. She did the dishes. She even learned to make lumpy-dick.

When the house was finished it was a little log cabin with a dirt floor and a dirt roof. Keturah thought it was very fine to have a house to live in again, especially a house that had green weeds and wild flowers growing on its dirt roof. It looked just like there was a garden on top of the house as well as in front of it.



Why don't you draw a picture of Keturah's home? It looked like this, with grass and flowers growing on the roof.

Father made a cupboard, a table, some chairs, and a bed of poles and boards. They put the big, soft, fat, feather tick and pretty quilts on the bed. They were all very happy. Keturah helped Mother keep the house as clean as a pin.

One day Father was working in the field, and also looking for a goose or a duck. Mother was chasing a cow out of the oat patch and looking for greens to cook. Little Keturah was watching the bread in the oven, and the lumpy-dick on the stove, to make sure they would not burn.

Suddenly little Keturah heard a

noise! She looked out and saw three big Indians coming toward the house! Oh, my! Oh, my! She was so frightened that for just a minute she did not know what to do or where to go. Then she saw the big, soft, fat, feather tick. Quick as a wink she crawled right under it.

The Indians came in and looked this way and that way and all around. They looked in the oven and saw the bread. They looked in the pan and saw the lumpy-dick. They looked in the bed, but they did not see little Keturah. They thumped the feather tick, but it was so big, and so soft, and so fat that they could not even see or feel little Keturah. They took the bread and the lumpy-dick and went

away.

Little Keturah did not even move the tiniest bit until she heard Father and Mother at the door.

"Oh, dear! Oh, dear!" cried Mother. "The Indians took the bread and they took the lumpy-dick. They must have taken our dear little Keturah."

Just then little Keturah popped her head out from under the big, soft, fat, feather tick, and what do you think she saw? There was Mother, with her apron full of greens for supper. There was Father, with the biggest, fattest goose, for a fine dinner, and feathers to make that big, soft, fat, feather tick even bigger and softer and fatter than ever!

—Geneva H. Williams

WHEN A GENEALOGIST CLIMBS A TREE

—continued from page 203

find HIS people.

We Latter-day Saints, who have faith in the Gospel, know the importance of getting genealogy gathered—and fast. It was no less a person that the Prophet Joseph himself that said emphatically, "The greatest responsibility in this world that God has laid upon us is to seek after our dead." There's a big stake involved in this great work, and the Prophet knew it. He warned of that day "when no man can work," and who knows how short a time you have or I have to earn proof of our right to the Celestial Kingdom?

When I open a Bible, and see a family name pop up at me from the printed page—who can say what a thrill that is to the heart, until he too has seen his own family connections there? Of course, many are afraid of truth, but after all, what story on earth is more filled with interest than that which is about you and your very own?

Genealogy to me is a great adventure, a game with an intense problem to be solved, a mighty project with a greater goal than any other work or play or study. It is religious, educational, enjoyable, but above all else, it gives the chance to serve both the living and the dead.

Genealogy gathering is an insurance

against the time of need, and especially so for one who wishes to follow in the footsteps of the beloved Saviour whose own work for us was vicarious. The hunter or fisher or cross-word worker, if he ever catches the spirit of genealogy, will find the joy of his sport grow small in comparison.

Shall we now let George do it because he is more interested? Shall we wait until the Millennium because it seems it may be easier then? Or dare we say Aunt Het's done all our work—found all two million or more relatives? Brothers and sisters alone have the same ancestry, but one cannot reap the joy, reward and blessing of the work done by the other. No, not any more than George can eat my food for my body to grow.

I've been trailing the answer to my incessant question "Why" since I was first able to lisp that word. Why was I a sister to So-and-So, and not a mother? Where did my people come from? Why were they my people? When a genealogist climbs a tree, he lives in a most exciting world. Now don't take my word for it, but remember the thrill and the need of genealogy seeking does not apply to church members only. I wasn't born a "Mormon." In fact, I'm a Latter-day Saint genealogist today, because climbing around in my family tree forever kept leading me home to Adam, and our Father, God.

The Pioneer Spirit Today

"THE days of the Pioneers are past. We just aren't made of the same stuff they were"—common expressions of a common belief prevalent today. But why? Not only is there a large section of this world where men and women are still colonizing and fighting to gain a living from a belligerent Mother Nature, but even where the battle has been won and we live in comfortable surroundings where man rules, there is a lot of pioneering to be done.

Perhaps we don't realise it because we don't look for it. We probably find it much easier to let things take their course rather than try to change them, but it is through change—change in the right direction—that we progress and create something better than what existed before. We all hope to leave behind us a better world than it was when we came into it. We would all like to believe that the world is a better place because we lived and worked in it. If it isn't—if we haven't done something good which we will leave behind us when we die as a heritage for those who follow—our lives will have been worthless.

It was this desire which was one of the strong motivations behind the Pioneer movement in the Church of Jesus Christ of Latter-day Saints. It was this desire that took thousands from the countries of the world, gathered them to America, gave them the strength and courage to walk hundreds of miles over barren deserts, and helped to create from a salt-parched wilderness their Zion. According to the nature of things, they knew that probably they themselves would never fully enjoy the blessings which would come to others because of their work, and so their happiness came from doing a work for others—for sons, daughters, grandsons and grand-daughters, and even great-grandsons and great-grand-daughters. They left a heritage for each of their descendants, and anyone else who deserved it, of freedom to worship God in the way they knew to be right under the most favourable conditions possible.

And they were happy doing what God called upon them to do, no matter what sacrifice of personal desire was involved. They followed the counsel of their leaders, and they and their posterity were blessed for it.

Today we have received our inheritance. We can worship God in peace and according to the dictates of our own

consciences. This right is guaranteed us by our great English Government. It is no longer necessary to leave our homes, loved ones, friends, and relations to travel to another land and build a new home in a wilderness. That has already been done for us.

How then can we be pioneers today?

A pioneer is defined as one who "opens up a way or explores in advance of others." We can still do that. We have "explored" the Gospel of Jesus Christ and accepted it as what we want; the Pioneers explored and accepted the Salt Lake Valley as what they wanted. We must now build and create something better than what we received just as the Pioneers created a beauty spot out of their desolation. It didn't just happen; the people made it happen with the Spirit of God to help and encourage them. We cannot better the Gospel because it is truth, and truth cannot be changed, altered, or improved—it is eternal. We can, however, improve the Church by working in it and helping it to grow.

What a marvellous opportunity is ours to do that here in England. Our branches are small, and there is a tremendous amount of work that can be done in them. Their potentialities are limited only by our own desire or lack of desire to help them grow, develop, and prosper. There are thousands who are seeking for, desire, and need the plan of life given by the Gospel. We are the only ones who can help them by giving them the opportunity to build on our inheritance from other pioneers. We have relatives, sometimes even husbands or wives, who have not embraced the Gospel. We have led the way, but now we must help them to follow. There is an unbelievable amount of genealogy to do for the living and dead in our families. We must do it here. It cannot be done nearly so well anywhere else in the world. Doing all these things will "open up the way" for others to gain eternal life. We will then be PIONEERS.

God, through His servants leading the Church, has told us this is what He wants each of us to do. He wants us to build up the Church in all the countries of the world to the greatest strength possible. He wants the members to remain in their mother countries and work there until He tells them to do otherwise. That way the Church will grow throughout the world, and the "honest in heart" will be given every opportunity to obtain His choicest blessings.

Are you willing to sacrifice your own personal desires to do His will?—MARTIN C. NALDER

BRITISH MISSION

Arrivals and Assignments

The following missionaries arrived in the British Mission:

Name	Home	Assignment (District)
May 31st		
Elder John Marlow Taylor	Green River, Wyoming	Liverpool
Sister Ida Whitaker Taylor	Green River, Wyoming	Liverpool
Elder Robert Lovell Ellsworth	Mesa, Arizona	Bristol
Elder Howard J. Christensen, Jr.	Salem, Utah	London
Elder Clair Leon Wyatt	Logan, Utah	Hull

Appointments and Transfers

The following district transfers of missionaries have recently occurred:

Name	From	To	June 26th Date
Sister Beverly Huss	Birmingham	London	
Sister Lillian Haynes	Norwich	Birmingham	May 27th
Elder Michael Bennett	London	Manchester	May 27th
Sister La Ree Gill	Lond. Office	London	June 5th
Sister Ethel C. Crowther	London	Liverpool	June 5th
Elder Merrill Balls	Birmingham	Manchester	June 5th
Elder Thomas A. Duffin	Welsh	London	June 5th
Elder Grant H. Pilling	Sheffield	Nottingham	June 7th
Elder Don F. Darley	Sheffield	Birmingham	June 7th
Sister Zelda Cuthbert	Lond. Office	Liverpool	June 7th
Sister Enid Critchfield	Scottish	Lond. Office	June 24th
Sister Ruth Peel	Liverpool	Welsh	June 26th
Sister Virginia Booth	Welsh	Scottish	June 26th

Elder J. Marlow Taylor was appointed as District President of the Liverpool District on June 14th.

Releases

The following were released as missionaries of the British Mission:

Name	Districts
May 25th	
Elder Boyd D. Harris	Norwich, London
Elder Charles B. Sainsbury	Manchester, Bristol
June 1st	
Elder Alan F. Sperry	Czechoslovakian Mission, Liverpool
Elder Hugh S. West	London District, "Millennial Star"

Elder J. Shirl Cornwall
Elder Val J. Young
June 16th
Elder Don M. Wheeler
Elder Warren G. Astin
June 24th
Elder Bud M. Harrison

Liverpool, Millennial Chorus, London
Bristol, Birmingham.

London
Czechoslovakian Mission, Nottingham
Scottish

District Activities

BIRMINGHAM DISTRICT

Reported by Florence Blackman

On June 2nd, missionaries, members, and friends of the Nuneaton Branch had a wonderful time on an excursion which included Warwick Castle and Stratford-on-Avon. It proved so successful that more are being planned.

Sister Beverly Huss was released as secretary of the Relief Society with a vote of thanks for her efforts on its behalf.

On Whit Tuesday, three coach loads of "Saints" left Birmingham at 8 a.m. for a day trip to Barmouth. The weather was perfect and the party arrived back tired but happy to have at least had a smell of fresh sea air. If only we lived nearer!



The summer programme of the Kidderminster M.I.A. began with a visit to Habberly Valley. There is plenty of activity planned for the future also.

Elder Merrill R. Balls has been released as branch president and is succeeded by Elder Clarence Sistine.

BRISTOL DISTRICT

Reported by Derwin J. Orgill

Elder and Sister Miles H. Johnson were honoured on June 3rd at a Silver Wedding anniversary party in Bournemouth to which most of the branch and many of their friends were invited. Elder and Sister Johnson have been full-time missionaries for 20 months and are still going strong. They are to be commended for their fine work here in Bournemouth. During the evening a very fine programme was presented, and acting as M.C. was

Joseph W. Hall. To climax the affair, everyone present had the privilege of sampling their Silver Wedding cake. Very tasty indeed!

On June 17th the Bournemouth Branch enjoyed an outing under the direction of the Relief Society. Irrespective of the threatening thunder storms which failed to materialise, the branch toured the county of Dorset, spending most of their time at Blue Pool, Corfe Castle, and Swanage.

Always a source for obtaining funds, the Bristol Branch Relief Society sponsored a Jumble Sale at the Zion Road Hall to increase their funds. Their efforts were well rewarded. Over 60 supporters attended.

Another farewell social was held recently at the home of Mrs. Ivy Holder in honour of Miss Gillian Halliday. A treasure hunt, a hat modelling competition, games, and almost everything else happened to make the party a success. District President Richard Lambert expressed the love and appreciation of the whole branch to Miss Halliday. The following day, May 21st, Mr. Arthur Fletcher on behalf of the Stroud Branch presented Miss Halliday with a triple combination as a farewell gift.

The Primary children of the Cheltenham Branch carried through their auxiliary meeting on the first Sunday in June very ably.

The summer session of the Cheltenham M.I.A. got off to a good start with a camp fire social on Cleeve Hill. The evening concluded with a marsh-mellow roast and sing-song.

HULL DISTRICT

Reported by Betty Pashby

The Hull Branch has had a very busy and varied time during the past month. The Welfare project has been started in earnest, and several members of the Priesthood could be seen

Doings in the District



Laudable London

Top, left to right:

1. The climax of "Exits"—an opera skit done by the Ravenslea Revellers of South London Branch in their production, *Everything Goes*.
2. The Reading Junior Sunday School.
3. The Gravesend Branch has a "day out."
4. The St. Albans Branch Sunday School.
5. Part of the group attending a costume party held by the Oxford Branch.

most any evening armed with spades, etc., heading toward our plot of ground.

A jumble sale was held on Saturday, May 20th, in aid of the Primary Dept., and quite a lot of buyers helped to raise a good sum of money. The following day, the Primary held its conference. The children performed the parts with a charm and simplicity all their own. There were a large number of parents present, and each one was presented with a posy of flowers. Maureen Scotney presented Sister Barrett (Primary Mother) with a bouquet. Sister Barrett paid tribute to the teachers in her concluding remarks. The children had a very well earned treat on Tuesday, May 23rd, when they all had a lovely time at a party in their honour. The kiddies had loads to eat, and they all took part and enjoyed the games which followed.

The M.I.A. has begun their summer programme. There have been several games of baseball which everyone, young and old alike, enjoyed. Also one evening was spent at the home of Brother and Sister Kennington which was a great success and everyone was in stitches with laughter. On Whit Monday the M.I.A. had an outing to Hessele Foreshore. The weather was quite favourable and although it was only a small group, everyone agreed the day had been well spent.

Sunday, June 4th, was set apart for the Sunday School. Sister Guest was in charge of the programme, several children took part saying poems, singing, and adding their sweet spirit to the proceedings. Sister Kennington gave a scripture reading, Sister Shreaves a talk, and a fine spirit was present which made the evening most enjoyable.

On Thursday, June 1st, the second annual outing for the Scarborough Branch was organised. About 50 members, friends, and Elders of the district were there. After a long mystery tour in a coach for about 50 miles, we all enjoyed our suppers at Cober Hill, about 10 miles from Scarborough.

The first of the Scarborough M.I.A. summer outings was held on Wednesday night, June 9th. It was a scavenger hunt which was contested by two teams, Elder Flake's team winning. Games were organised in the park, after which some pop corn was quickly devoured.

A grand farewell social was sponsored by the Sunday School officers on Thursday, May 18th, in the Grimsby Branch, in honour of President Dee E. Hipwell. Games and dancing took up most of the evening, but the main item was a presentation of a wallet to President Hipwell by Elder Elliott Roberts on behalf of the members of the branch. Refreshments were served and the 60 in attendance had a wonderful time. Music was provided by Dougie Atkinson and his band.

A pea and chip supper was held at the home of Sister Florence Hammond on the 10th of June. The twenty-five in attendance remarked what a wonderful spread it was. The £1:5:0 which was raised was in aid of the Sunday School. The pea and chip supper was also for Elder Ralph Wheeler, bidding him farewell and a pleasant voyage on his return home to Zion. Elder Roberts presented to Elder Wheeler on behalf of the members of Grimsby a plaque of Stratford-on-Aver as a token of appreciation for his kindness and generosity shown to us while labouring in Grimsby.

IRISH DISTRICT

Reported by John L. Crockett

Conference time is a time of inventory in a sense—a time of re-stocking the spiritual values of life. Our Spring Conference was truly this. Many came to hear the advice and counsel of the Mission President and others in attendance. Sister Richards, President of the Mission Relief Society, Sister Moore, secretary of the Relief Society of the British Mission, Elder Udall of the Mission Y.M.M.I.A. and Sister Collard of the Y.W.M.I.A. were visiting speakers. Many members and friends were present to enjoy the beautiful spirit of these meetings.

"This is a day we all remember to do homage to our Mother. Mother's Day of all the year is when we try to give her cheer."

In harmony with this, the Sunday Schools of the Irish District each presented a lovely programme to honour these noble women. Beautiful flowers were given to the mothers present. These were but small tokens of thanks for all they have done for us.

"Let's go to M.I.A.!" is the call. Yes, and all who have turned out for the programmes this past month have truly enjoyed a variety of activity. Let's go to Dublin and see what they

have been doing. Their closing social was held May 24th. Games, dances, and refreshments were the order of the evening. Everyone present enjoyed this gala social. The summer programme is now in full swing. It includes outings, volleyball, softball, weiner roasts, and hikes.

Potatoes! Potatoes! Fine Irish Potatoes! The Aaronic Priesthood of the Belfast Branch expects a bumper crop this year—weeds notwithstanding (withstanding the hoe that is!). Many eyes are developing an interest in this project.

"Spring is spring, the grass is rizz. I wonder where the flowers is?"

I'm not sure either, but the Belfast M.I.A. celebrated their arrival with a Spring festival that would have blossomed in any heart. The games and skits all had a bit of spring in them in more ways than one.

In a more sober vein, the M.I.A. held their district convention on May 20th with Elder Udall and Sister Colard representing the Young Men's and the Young Women's M.I.A. of the British Mission Board. They contributed generously with helpful suggestions and enthusiasm.

The Belfast M.I.A. summer programme started off with a hot time—hot for the weiners and sausages at any rate. Many friends and members enjoyed the outing at Carr's Glen on the 7th of June. A week later, the same group with a few additions put on their hiking shoes and went for a Black Mountain ramble.

LEEDS DISTRICT

Reported by Norah Stephenson

The Leeds District held a banquet on Saturday, May 13th, in the Woodlands Street Chapel at Bradford, to which all fathers and sons were invited. The excellent meal was followed by a fine entertainment under the direction of Elder Russell C. Robertson, who acted as M.C. also. A magic shirt trick was performed by Elders Seely and Smith, three numbers were sung by the "Singing Waiters"—Elders Tew, MacFarland, Jacobsen, and Hook, and the Barber Shop Quartette consisting of Elders Edwards, Evans, Fred Laycock and Stanley Robertshaw also performed. Elder Hook played his own composition called, "You Name It," and a contest which was had was won by Mr. Newsome Kirk. Elder Jacobsen led com-

munity singing after Mr. Frank Holroyd played a selection of piano numbers.

Mother's Day was held in the Bradford Branch on May 14th under the supervision of the Sunday School. A choral poem was presented by Miss Valerie Walker, Miss Lind Warnes, Miss Jean Craven, and Master Geoffrey Kenworthy, and interesting talks were given by Miss Diane Fearnley, Master Derek Woodcock, Miss Vera Firth, Miss Barbara Whittaker, Mrs. Marie Newcome, Mrs. Muriel Fearnley, and Mrs. Alice Kenworthy. A piano solo was given by Mrs. Olive Moore, and flowers were presented to all the mothers by some of the young children. In the evening service, under the direction of the Primary, Miss Ann Warner played a violin solo, and remarks were made by the various Primary officers.

On Saturday, May 20th, a private party was held by Mrs. M. A. Kirk to commemorate the coming of age of her daughter Miss Annie E. Kirk, who is the branch Primary Mother, the Y.W. M.I.A. secretary, and a Sunday School teacher. In the evening, the party was thrown open to all the district and was also a farewell social for Mr. Arthur Warner who left for Zion the following week.

On Whit Monday an outing to Ilkley was organised by the Aaronic Priesthood, under the direction of Mr. Lawrence Fearnley. At the White House, Ilkley, some of them went boating, and when the party returned to the chapel recreation room, they played games and danced.

The Bradford Branch M.I.A. sponsored an outing to Hurst Wood on Whit Tuesday. After tea, some walked back to the river at Saltaire and went boating, while others were content to sit basking in the sunshine watching a game of cricket. Mr. John W. Bradbury was in charge of the 36 people present.

The Bradford Branch has had plenty of exercise planned for its members this past month, for once again the branch M.I.A. went on an outing to Chellow Dene to mark the beginning of their summer programme. Miss Annie E. Kirk was conducting.

The Leeds Branch sponsored an M.I.A. district social which was held at Bradford on May 27th. The 80 members and friends in attendance

seemed to have a very enjoyable time. On Saturday, June 3rd, they again sponsored an outing to Horsforth Hall Park, where baseball, cricket, and golf was enjoyed by all. On Whit Monday, this branch visited Roundhay Park and on the Tuesday following the group went to Ilkley Moors. The Leeds Branch Relief Society had a day's outing to Scarborough also on June 10th.



On Friday, June 2nd, the four Gleaner Girls with their leader, Miss Joan Emmins, of the Dewsbury Branch, sponsored a Mother's and Daughter's banquet. There were four mothers—all non-members—and the branch M.I.A. president in attendance. Pictures were taken, the meal was enjoyed, and to top it off there was a cake prepared by Mrs. Norah Moss in the form of a Treasures of Truth book. Miss Caroline Garner acted as toastmistress, after which an entertainment was provided by Miss Beatrice Marsden and Miss Joan Day who sang "Life's Dream Is O'er," Miss Joan Emmins who sang "Pipes of Pan," and Miss Caroline Garner who recited a poem for mothers.

On May 31st, the Dewsbury Branch M.I.A. closed the winter season with a pie and pea supper which was prepared by Mrs. Norah Moss. They opened the summer season by playing softball in the Dewsbury Park and attracted many onlookers who later joined them.

The following is an excerpt from a report in the "Keighley News" of an afternoon's visit to the Denholme Branch Old Age Pensioners' Association, Women's Welfare Section, by one of their reporters—"The buzz of conversation was stilled while the members were entertained by Miss Vera Firth and Miss Marjorie Woodcock, the former a granddaughter of a member, who gave a short programme of songs." These two teen-age girls are members of the Bradford Branch.

On Whit Tuesday the Dewsbury Branch Primary was taken to Shipley Glen for the afternoon by Mrs. Rhona Cunningham and Miss Joan Day, Primary teachers. The following week the Primary did some gardening and later had a picnic supper in the garden.

LIVERPOOL DISTRICT

Reported by Ruth Peel

The Spring Conference of the Liverpool District, held in the Burnley Chapel on May 28th, was a huge success. There were over 250 in attendance at the evening session. The three sessions of the conference were each addressed by President Stayner Richards. His friendly and jovial manner was enjoyed by all and put real life into his inspiring talks. The assembled people also heard words of counsel from District President Stephen B. Nebeker, President M. Russell Ballard and President James R. Cunningham. Various other district missionaries and leaders spoke.

On Saturday night, a pre-conference social and dance was held in the Burnley Chapel with well over 130 merry-makers attending. Dancing was to Harry Greenwood and his music. A delightful intermission programme was presented with each branch participating. President and Sister Richards were in attendance and spoke briefly.

"Buzz-buzz-buzz." Swarm day has come and gone for the Bee Hive Girls of Liverpool District. June 10th was the day they gathered in Preston and enjoyed a programme centered around the theme, "Good Manners are Fun." Awards were presented to those who had earned them. Refreshments and games followed.

The Relief Society sisters re-decorated their room in the Burnley Branch Chapel. New furnishings included curtains, linoleum, carpet, tables, and chairs.

The Trail Builders of the Burnley Branch Primary enjoyed an "Early Bird Breakfast" in the woods. The menu included bacon and eggs, pancakes, broomstick biscuits, and orange custard. The morning was finished off with a game of baseball.

June 3rd, a group of 10 men and boys of the Preston Branch took a bus out into the open country and then walked three miles to hold a meeting to commemorate the restoration of the Aaronic and Melchizedek Priesthoods. After the meeting a treasure hunt, cricket, swimming, and fishing were enjoyed.

May 17th, the Wigan Sunday School presented a picture show to the branch. The show and programme were under the direction of Mary Tinsley and the proceeds made it possible for the children to attend district conference at Burnley.

May 17th was also the Liverpool M.I.A. Spring Festival. The Drama Group presented a play entitled "The Ugly Duckling." A hat parade by the Bee Hive Girls and various musical numbers added to the evening's entertainment.

LONDON DISTRICT

Reported by Jean Silsbury

The North London, South London, and Catford Branches held their second "jertn" outing of the year on Saturday, May 29th. The party met at Richmond and had a grand time playing inter-branch softball and football.

"Music in the Air" was the title of the South London M.I.A.'s Spring Festival. The programme, produced by Gwendoline Silsbury, was given by the

M Men and Gleaners, and included many musical "hits" of past and present, of which "June is Bustin' Out All Over," "Maytime," "The Last Rose of Summer," and "December" were only some. Elder Martin Nalder was

the accompanist and wrote the narration which was read by Yvonne Silsbury.

The Ravenslea Revellers presented their third variety show on June 2nd and 3rd in the South London recreation room. This production, aptly named "Everything Goes," was produced by Richard Sansom. Among the many "novel" items were a melodrama, an operatic skit, a two-piano act, and solo "spots." The cast were very thrilled to have President and Sister Stayner Richards in the audience on their "first night."

London District Conference on June 4th was held in the Victoria Halls, Holborn, under the direction of President and Sister Stayner Richards, President M. Russell Ballard, and President Quinn G. McKay. During the sessions outstanding musical items included songs by the Primary children of the district, and a beautiful rendition of "Thanks Be To God" by the South London M.I.A. chorus. There were 268 in attendance at the evening session, including many investigators and members from the outlying branches. There was a fine spirit during the sessions which was greatly enhanced by the sermon of President

Richards.

At a banquet held at Ravenslea by the Relief Society on Wednesday, June 7th, the sisters wished "bon voyage" to ex-Relief Society President Florence Mead and Ann Bickerstaff before they emigrated to Zion on Monday, June 12th.

MANCHESTER DISTRICT

Reported by George A. Taylor

Denton Branch changed the time of their Sunday School on Sunday, May 14th. This day being Mother's Day, 42 people attended Sunday School and most members of the branch took part in the programme, after which each mother was presented with a beautiful white carnation.

The Relief Society of Denton made their quota of spring cleaning by getting and hanging new drapes on the chapel windows. The outdoor renovations to edges, lawn, and garden, which was planted with perennial flowers, were sponsored by the M.I.A. A good job has been done, and our thanks go out to all those who helped.

A very worthy cause was helped by the Hyde Saints on the 25th of May when a potato pie supper was held in aid of the Mayor's Fund for Allen Dawson. This small boy lost fingers and thumbs of both hands, and the Hyde Branch was quick to offer their practical sympathy to the tune of £3:10:0.

Rochdale Branch held a Primary party on May 13th, and the children had a glorious time, each being given a parting present. On Whit Friday some of this branch joined with Bury Branch and went on a coach trip to the Lake District where an enjoyable time was had by all.

On Sunday, June 11th, President Gardner dedicated the home of Brother Worthington. Afterwards a fireside was held and a farewell supper was given for Elder Beck who is shortly to return home.

Stockport Branch has again been very active. Friday, May 26th, witnessed a baptism where 36 people assembled to see two more people enter the Church.

During this month we are sorry to say that we have lost Sister Elsa Rhint who has gone to Brighton—an active officer in the Sunday School. Also Brother and Sister Crisp who have returned to Yorkshire, both being very active members of the M.I.A. Our most grateful thanks go to these three



active saints for their work and friendship.

On Whit Friday the M.I.A. had an outing to Lyme Park, and on Whit Monday, another outing to Ringway Aerodrome where all were thrilled to watch large passenger planes arriving and departing.

NEWCASTLE DISTRICT

Reported by Evelyn Young

Newcastle City Branch was reorganised on Sunday, May 21st. Branch President George Fudge and his counsellors were released from office with a sincere vote of thanks for their fine efforts. The following were sustained: Branch President William R. Ions, with first counsellor Robert Graham, and clerk Audrey Mealy. Sister Ivy E. Morris was appointed chairman of the Genealogical Committee, Sister Gladys Legge was made Primary Mother, and Brother Derek Thom became first counsellor in the Y.M.M.I.A.

Sixty-two members and friends of the district gathered together at Newcastle City Branch on Wednesday, May 31st, to say farewell to former Branch President George Fudge and his wife and family who are emigrating to Wyoming in the near future. During the social evening, Brother and Sister Fudge were presented with a beautiful linen and rayon tablecloth by President Ions as a token of love and remembrance from those left behind. Refreshments were provided and served by the Relief Society sisters and the games and musical numbers were under the direction of the Y.W. and Y.M.M.I.A.

"One is only as old as one feels." Proof of this statement was given at an M.I.A. fish and chip supper on May 25th in the South Shields Branch. The oldest member present, Sister Balls, who is 76 years of age, gave a song and dance during the entertainment of the evening. Everyone present enjoyed themselves from beginning to end.

A South Shields councillor and his wife while attending a meeting overheard the singing of Mrs. Myrtle Robertson who was in attendance at M.I.A. in a room below. At first he thought it was gramophone records he heard, then found after making enquiries that it was Mrs. Robertson singing. At this point they had the opportunity of meeting, and Mrs. Robertson agreed to sing at the "Over

60's Club" at St. Aidens. There she gave a programme of six songs after which she was presented with a beautiful bouquet. Who knows? Maybe through this occasion, good will result.

May 29th brought forth a day of diversified enjoyment to the saints of Newcastle District. The now annual Whit Monday outing was held at Crinden Dene. Over 150 people enjoyed the games taking place and the social atmosphere of the frolicking group until early afternoon when rain stopped the activity and brought to a



halt the English football game between the Elders and the local brethren, the Elders leading 2 — 1.

Almost everyone made for the buses to go to the West Hartlepool Chapel. There, after drying out, the fun continued until after 6 p.m. Departure for their homes saw many with damp, wrinkled clothes and straightened hair catching buses, yet they had smiling faces and light hearts, thankful for the day's events.

A district Union Meeting was held at Sunderland Chapel on Saturday, June 10th. A large number of officers, teachers, and friends gathered together to receive valuable instructions from the district associates, and a programme for entertainment organised by Relief Society district associate Mrs. Hilda Fisher.

Carlisle Branch held a social the 1st of June to open their new hall, which was under the direction of Y.M.M.I.A. President Rulon R. Adams, assisted by Joyce Tiffen. All future meetings of the Carlisle Branch will be held in its new hall; address: The Lecture Hall, Viaduct Hotel, Carlisle. This branch held their conference on June 11th. District President E. Woodrow Hunter presided and Elder Edward Bunker conducted. In the afternoon session testimonies were borne by Mrs. Annie Tiffen, Elder Thomas V. Thomas, Ethel Birkett, and Joyce H. Tiffen, and a talk on the apostasy was given by Elder Rulon R. Adams. During the evening session, Mrs. Winifred Cook and Elder Loren Rogers bore their testimonies and talks were given by Elder Bunker, and President Hunter who spoke on the theme: "To Sacrifice for the Lord is not foolishness."

A most wonderful spirit of sacredness was felt by the saints in attendance at the conference. The promise made that "where two or three are gathered together in my name, there will I be also," was surely fulfilled.

Elder Thomas V. Thomas has been released as branch president of Carlisle, and Elder Edward Bunker has been sustained in that position. His counsellor is Elder Rulon A. Adams, and clerk is Mrs. Joyce H. Tiffen.

NORWICH DISTRICT

Reported by Brenda Billings

On Friday, June 2nd, the M.I.A. held a district social at Lowestoft. Beaconsfield Hall was hired and about 50 people attended. The programme consisted of games and dancing. Refreshments were served.

Friday, June 9th, the Norwich Elders defeated the Essex soldiers' team at basketball: 52—42. The Elders were one point behind with three minutes to play, but they found new strength and made 13 points to the army's 2.

The M.I.A. of the Norwich Branch ran a bus to Sheringham Park on Tuesday, June 6th. Everyone enjoyed a fine evening walking through the park where there are woods of rhododendrons. Later they went on to the beach. It was a very pleasant evening.

An enjoyable coach trip to Sheringham Park was sponsored by the Y.W. M.I.A. of the Norwich Branch for the opening of the summer programme. Thirty-five members and friends enjoyed the glorious spectacle of acres of multi-coloured rhododendrons. Then a pleasant hour was spent by the sea, and the group returned home by the coast road.

NOTTINGHAM DISTRICT

June 13th, Sister Margaret, Primary Mother of the Nottingham Branch, who is leaving for her home in Salt Lake City soon, held a social for her Primary. They spent several hours on the banks of the Trent where they played games and had refreshments, then retired to the chapel where they spent the evening.

The Father's and Son's banquet of the Nottingham District was held at the Nottingham Chapel, Saturday, June 17th. There were about 35 present to enjoy a fine programme and dinner. The dinner consisted of American hamburgers, new potatoes, peas, pickles, biscuits, and orange squash. The social was surely enjoyed by all present.

The Mansfield Branch M.I.A. social held on June 10th was enjoyed by the 25 members and friends attending. The programme consisted of the M.I.A. chorus, a humorous one-act play given by Jean Groves, Georgina Fuller, and Hilda Rossiter—**Love Locked Out**—and a solo by Dorothy Sipson.

A delightful programme was given by the Mansfield Primary children on May 20th. Everyone enjoyed the entertainment which included a film show, "Utah," shown by President Howard Hollingsworth with commentary by Elder Morris R. Graves.

The Old Age Pensioners' Meeting at Eastwood on May 17th was really a birthday party in honour of Mrs. Margaret Wild, and her three daughters provided and served tea and refreshments for all. Three of the missionaries, Elders Young, Graves, and Hales were the guests of the party and gave very interesting talks on the Welfare plan.

On June 10th the M.I.A. of the Eastwood Branch held a very successful social. Mrs. Ada Hill and officers conducted the affair. Songs, poems, and games took up most of the evening, but time was also given over to refreshments. The social was thoroughly enjoyed by all present.

SCOTTISH DISTRICT

Reported by Margaret Yardley

Hello from Scotland. Here is some more bright news.

The Kilmarnock Branch has started a Primary again under the direction of Elders Gray and Meason. May the 9th was the first meeting with 25 children in attendance, thanks to seven year old Doris Auld who took all the Primary tracts to school with her. We all wish both Elders the best of luck with their new undertaking.

The Glasgow M.I.A. went for a sail down the Clyde on the 20th of May. The weather wasn't very good but everyone had a grand time trying to be good sailors. Elder D. S. Gray has taken the place of Elder Harrison who has gone on a visit to Sweden and will leave for home shortly. Elder Meadows has been transferred and Elder Graves has come to labour in his stead in Aberdeen.

William Campbell of Glasgow, an investigator and very close friend of the Elders, died suddenly on the 6th of June.

The Edinburgh Branch has some talent of which they are very proud.

One M.I.A. meeting was turned over to members and investigators recently who put on a show. The skits, impersonations, and other numbers were certainly enjoyed by all who attended.

The Airdrie M.I.A. went for a ramble on the 31st of May. A camp-fire was lit and sausages and marshmallows were cooked over it. Everyone was tired but happy when they reached home.

A farewell party was held for Elder Dunn on the 13th of June. He has finished his mission and will be soon leaving for home. The Relief Society presented him with a lovely butter dish and the M Men and Gleaners gave him a New Testament.

SHEFFIELD DISTRICT

Reported by Arvilla Smith

Officers of the Sheffield Branch M.I.A. organised a trip to Castleton on Whit Monday, May 9th. Members, friends and missionaries enjoyed a happy time sight-seeing and visiting the

caves. After a picnic lunch, they attended the Maypole dancing on the village green. The Scouts camped out at Bracken Hill.



Elder Brammer supervised the arrangements.

Preceding District Union Meeting, a social was held in the Sheffield Latter-day Saint Hall, May 27th, under the supervision of Rita Hardy, Bee Keeper, and sponsored by the Bee Hive Girls. Refreshments were sold and the proceeds went to help along with the expenses for their day's outing to Manchester.

Sunday School Conjoint Sunday evening programme held in the Sheffield Chapel, June 2nd, was conducted by Brother Ernest Beattie. A fine programme of speeches and a musical item by Brother Fred Laycock of Leeds was enjoyed. President David E. Gledhill and Branch President George W. Laycock were the main speakers.

A farewell social for Mrs. Elizabeth Parr, who is emigrating to Utah, and also Elder Quilter, a returning home missionary who has laboured in Liverpool and Sheffield Districts respectively was held June 10th in the Latter-day Saint Chapel. Refreshments were served by the M.I.A., and

the whole affair was under the direction of President George W. Laycock.

A district Father's and Son's dinner arranged by members of the Priesthood was held in Sheffield June 14th. Master of ceremonies was Hank Smith of Barnsley. About 56 people enjoyed a beautiful dinner cooked by Cyril Bishop of Doncaster and served by the missionaries. The programme which followed included an Elder's quartette of Elders Schofield, Jensen, Darley, and Frank Smith, and an instrumental duet by Elder Schofield and Kenneth Bailey. A film show followed.

WELSH DISTRICT

Reported by Wanda Loosle

In Bridgend on the 28th of May, a baptismal service was held at the Bridgend Baths. President Charles L. Welling conducted the services with Elder Paul Hancock baptising the four candidates. Talks were given by Elders Welling and Howard. Many of the members from Pontypool were present to witness the baptism, making an attendance of nineteen.

Bridgend has a fine M.I.A. programme planned for the summer months and everyone is eager to participate in the activities.

Branch teaching was recently started in Pontypool and is proving to be successful. Two advancements in the Priesthood were made last month, Trevor Morgan to the office of a teacher and John Forward to the office of a priest.

Sister Mavis Howells has been appointed chorister in the Pontypool Branch.

The Cardiff Branch is very happy to report the success we have had with our efforts to build a Primary since our meeting with the Mission Authorities a few weeks ago. Sisters Booth and Loosle secured some Primary tracts and chose a street convenient to the hall and there put into effect the oldest law known to mankind—that of presenting something worthwhile to mankind. We have a very fine Primary as a result, and it is being very capably run under the direction of Muriel Miller assisted by the lady missionaries.

On the afternoon of April 26th the air was rent with the call of "Come and get it." One said, "What is there to get?" Another said, "Follow me and find out." This is what they saw.

The Merthyr Tydfil M.I.A. was sponsoring a banquet and evening pro-

gramme to solder the relationship of fathers and sons as well as that of members and friends. It just so happened a can of ham—perchance—washed ashore in the vicinity, followed by a second, and these were secured to add to the already tasty dishes that had been prepared by the Relief Society of the Merthyr Branch. As the evening sped on, the tables, which would accomodate about 30 people, were filled and emptied three times as about 115 people met and partook of the good food and friendship. The

evening was well spent as local talent was produced from the inexhaustible supply that exists here. The Pullman Brothers had the crowd in stitches as they presented some very good home-spun humour. The Elders' Chorus sang two numbers and the children's chorus was there also with their usual fine voices. John Reynolds was a very capable M.C. and thus the programme, sponsored by the Merthyr M.I.A. under the direction of Emlyn Davis was conducted successfully to a brilliant climax.

Personals

BAPTISMS

Name	Baptised by	Confirmed by
BIRMINGHAM DISTRICT		
April 29th		
June M. Heidl of Kidderminster	Elder M. Bennett	Elder R. Lloyd
Barbara Thomas of Kidderminster	Elder K. Hatch	Charles Gardiner
March 25th		
Lewis G. V. Goodman of Birmingham	Elder J. Brooks	Elder H. B. Leatham
BRISTOL DISTRICT		
June 4th		
Jean E. A. Payne of Bournemouth	Elder D. R. Mathis	Elder D. J. Orgill
Colin Payne of Bournemouth	Elder D. R. Mathis	Elder P. S. Crockett
Annie B. C. Crumpler of Bournem'th	Elder P. S. Crockett	Wm. J. Willoughby
Freda F. C. Coombes of Bournem'th	Elder P. S. Crockett	Elder E. C. Cahoon
Geoffrey D. Coombes of Bournem'th	Elder P. S. Crockett	Elder M. H. Johnson
HULL DISTRICT		
May 20th		
Rose E. Adkin	Elder N. G. Ainscough	Elder R. C. Wheeler
Cyril T. Bentley	Elder N. G. Ainscough	Elder A. M. Swan
Ethel M. Bentley	Elder N. G. Ainscough	Elder R. C. Wheeler
Greta I. Erlandson	Elder A. M. Swan	Elder R. C. Wheeler
Gladys M. L. Adkin	Elder N. G. Ainscough	Elder A. M. Swan
Clive L. Adkin	Elder N. G. Ainscough	Elder A. M. Swan
Rose E. Adkin	Elder N. G. Ainscough	Elder R. C. Wheeler
June 3rd		
Gerald R. Aubrey	Elder E. J. McLure	Elder E. D. Roberts
Doreen L. Aubrey	Elder E. J. McLure	Elder R. Hedman
Freda Beryl Stevens	Elder E. J. McLure	Elder R. Hedman
Mary Stevens	Elder E. J. McLure	Elder E. D. Roberts
Patricia Stevens	Elder E. J. McLure	Elder R. Hedman
June 7th		
Mary A. Erlandson	Elder A. M. Swan	J. C. Kennington
LEEDS DISTRICT		
May 27th		
Myrtle M. Cunningham	J. R. Cunningham	A. Van Pouke

Name	Baptised by	Confirmed by
LIVERPOOL DISTRICT		
May 19th		
Sidney Challis of Liverpool	Elder R. S. Kellis	Brother Challis
Joan Mount of Liverpool	Elder R. S. Kellis	James Hennessy
Beryl Mount of Liverpool	Elder R. S. Kellis	David Willis
June 11th		
Richard Denney of Nelson	Elder H. Y. Hammond	George A. Holmes
Sylvia Nurdin of Wigan	Elder R. M. Haynie	Elder J. R. Hunter
Iris Byrne of Wigan	Elder R. M. Haynie	Elder W. S. Smith
Agnes B. Pierce of Wigan	Elder R. M. Haynie	Elder J. C. Hamilton
Robert Byrne of Wigan	Elder R. M. Haynie	Elder H. S. Webster
T. Marie Byrne of Wigan	Elder R. M. Haynie	Elder H. Y. Hammond
Irene Nurdin of Wigan	Elder R. M. Haynie	Ernest Cook
LONDON DISTRICT		
May 5th		
Ellen B. Docktrill of Reading	Elder S. E. Ottesen	Elder R. D. Shupe, Jr.
May 27th		
Jill M. Gudgin of Luton	Alan E. Osborne	Elder Q. McKay
Roy E. Osborne of St. Albans	Ernest G. Osborn	Ernest G. Osborn
Irene S. Lathbury of Brighton	Elder V. R. Nuttall	Elder M. J. Bennett
May 30th		
Hedley A. R. Murton of Sth. London	Elder H. S. West	Elder Q. McKay
Frances E. Burrell of North London	Elder D. Duncan	Elder Q. McKay
June R. Thrower of North London	Elder D. Duncan	Elder H. Wilkinson
MANCHESTER DISTRICT		
Alice R. Greenfield	Elder D. C. Petersen	Elder J. V. Miller
William H. Manders	Brother Horridge	Elder J. Wells
Ronald Smith	Elder J. A. Green	Elder B. Gardner
Constance I. Smith	Elder J. A. Green	Elder B. Gardner
Maurice Cavanagh	Elder J. Wells	Elder D. S. Stewart
Fred Greenfield	Elder D. C. Petersen	Elder J. V. Miller
Valerie Greenfield	Elder J. V. Miller	Elder D. C. Petersen
Valerie Cavanagh	Elder J. Wells	Elder D. S. Stewart
NEWCASTLE DISTRICT		
May 27th		
Mary Henderson of Middlesbrough	Elder E. W. Hunter	Elder E. W. Hunter
Susan V. Wilson of Sunderland	Elder E. W. Hunter	Elder R. R. Adams
James Wilson of Sunderland	Elder D. K. Morgan	Elder D. D. Barclay
Peter H. Binney of Sunderland	Elder M. A. Derbyshire	Elder T. V. Thomas
Andrew P. Hancock of South Shields	Elder E. W. Hunter	Elder E. W. Hunter
Margaret S. Kidd of South Shields	Elder L. M. Rogers	Elder G. E. Sloan
Lillian Carbet of Darlington	Elder E. M. Bunker	Elder D. Waterworth
Margaret Carbet of Darlington	Elder E. M. Bunker	Elder D. Waterworth
Gwladys M. Harrison of Middlesbro'	Elder B. K. Storey	Elder J. R. Newbold

BIRTHS AND BLESSINGS

GARTH.—Martin Garth, infant son of Mr. and Mrs. J. V. Garth of Reading, born on February 15th, 1950, was blessed by Elder Sterling E. Ottesen on Sunday, March 5th.

LEABERRY.—The infant daughter of Mr. and Mrs. Alfred Leaberry of

Barnsley Branch was blessed by Elder Vernon J. Jensen on March 2nd and given the name of Madeleine Rita.

WARNES.—Kathleen Farrell Warnes, infant daughter of Mr. and Mrs. A. Warnes, also of Bradford Branch, was born on May 1st and was blessed on May 21st by Elder Stanley Robertshaw.

BAXTER.—Ann Odele Baxter, infant daughter of Mr. and Mrs. Baxter of the Bradford Branch, was blessed on May 14th by Elder Edward C. Evans.

BENTLEY.—Edward Thomas Bentley was blessed on June 11th, 1950, in the Hull Branch by Elder E. J. McLure. Margaret Joan was blessed by Elder C. Bradbury, and Jean Pamela by Elder Allen M. Swan on the same day.

ANNES.—Paul Annes, son of the D. Annes of Bradford Branch, was blessed on May 28th by Elder Herbert Walker.

LAYCOCK.—To Fred and Margaret (nee Smith) Laycock on May 10th. God's gift of a daughter—La Dean.

TIMMS.—Sharon Dorothy Timms, daughter of John Timms and Annie Rosalind Timms was blessed May 21st, 1950, by Elder Ronald R. Kirkham in Colchester.

GRIFFIN.—Christopher Anthony Griffin, son of Reginald and Olive Penfold Griffin was blessed April 9th, 1950, by Elder Wayne Thornock.

DEATHS

CUTHERS.—Word has been received of the death of Brother John Cuthers, Historian of the Glendale West Ward, Glendale Stake, California, on May 14th, 1950. Brother Cuthers was born in Arnold, England, in 1876. He leaves his widow, Mrs. Gertrude B. Cuthers, and adopted son, Alvin J. Cuthers of Wilmington, California, and a sister, Mrs. Ruth Betteridge of Salt Lake City. His funeral services were held May 18th, 1950, in the Glendale West Ward Chapel, after which his remains were interred in Forest Lawn Memorial Park.

BARLING.—On the 20th of May, Sister Matilda Barling passed away. She was a member of the Brighton Branch, and lived at Ashford, Kent.

EMIGRATIONS

BICKERSTAFF.—Mr. and Mrs. W. H. Bickerstaff emigrated to Zion on Monday, June 12th, to join their daughter. This brother and sister were faithful members of the South London Branch where both have held many offices in their over 20 years of membership there.

MEAD.—Mr. and Mrs. William Mead and their three children emigrated to

Zion also on June 12th. The South London Branch feels greatly the loss of these staunch members.

FUDGE.—Mr. and Mrs. George Fudge with their two children, Audrey and Ronald, sailed for Big Horn County, Wyoming, on June 10th, aboard the s.s. "Washington." They were all members of the Newcastle City Branch.

HALLIDAY.—Miss Gillian Halliday of Stroud, Glos., sailed for Sandy, Utah, on May 25th.

WARNES.—Mr. Arthur Warnes of the Bradford Branch sailed for America on May 25th.

COLLINS.—Miss Dulcie Collins from Nuneaton sailed on the s.s. "America" during the past month to make her home in Zion.

WARBURTON: MANDERS: GREENFIELD.—Brother Jack Warburton, Brother William Harrison Manders and his wife, Brother Fred Greenfield, Sister Alice Greenfield, and Valerie Greenfield, all of the Manchester District, have emigrated recently to Zion.

ENGAGEMENT

LODGE-CLARK.—We are happy to announce the engagement of Sister Joan Lodge, late of South Africa, to Brother Leonard Clark of the Rochdale Branch. Both are very active members of the church, and all of us here wish them complete happiness.

MARRIAGES

MAKIN-CRAIG.—On April 1st, Derek Charles Craig and Margaret Makin were married in the Birmingham Chapel by Branch President Yates. The bride, with her fair hair and her blue eyes, looked radiant in her frock of white lace, and she carried a bouquet of pink carnations. She was attended by three bridesmaids in sunshine yellow and green. After the ceremony the happy pair visited the groom's sister, Doreen, who was ill in the hospital and presented her with the bouquet.

BURTON-RIX.—Miss Jean Burton, formerly of the Doncaster Branch, was married on April 10th, 1950, to Ronald Rix in the Salt Lake City Temple. They are making their home in Layton, Utah. Miss Burton emigrated with her parents, Mr. and Mrs. James Burton, in July of 1947.

BRIGHAM YOUNG— A BUILDER OF AMERICA

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lives could be bettered by better conditions for life. He was both a man of religion and a founder of a state. And what state in history has persisted without religion?

But from the standpoint of nation-building, the Brigham Young inspired movements had above their vision, their relying on the plough and the Bible, and their home-building culture, something even more significant. It was their international effect. Millions have made homes in foreign lands without affecting the international politics of those lands. But the Mormon journeys resulted in the transferring of political sovereignty, a transporting of a culture and civilisation, and making certain of a land dedicated to the free.

America's expansion did not stop with the coast. Perry with his ships was in Japan in 1853. Calib Cushing had negotiated his treaty in China in 1844. The Mormon part of America's restlessness in the Pacific was Gibson's "conquest" in Hawaii in 1861. Mormon missionaries had circled the globe before the death of their Prophet-founder in 1844 and before the migration to the Rocky Mountains began. Brigham Young represents the spirit of all this activity, world-wide in its significance and ultimately global in its effect.

REVELATION

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of men. We find ample proof of this in the confusion and controversy that exists in the religious world today, as hundreds of churches set forth a multitude of conflicting doctrines. If we are to find, in this world of turmoil and uncertainty, the genuine, divinely authorised Church of Christ, teaching the one unchanging, everlasting Gospel of Christ, we then must look for a church led by direct revelation from God.

The Utah Pioneer movement, whether viewed as part of the spread of the white man over the globe, or whether viewed as a movement inspired by United States restlessness, has left its mark on its people and in the development of American culture and traditions. Every true follower of Utah Pioneer ideals, whether he be American or foreign-born, knows the part Brigham Young's leadership played in the building of America. And when he is thoughtful of things to come, he views with unquestioning faith the influence of this great leader of men in the destiny of the world.

One cannot speak of Brigham Young and Utah's Pioneers without using the word Mormon. And when once the word is used one thinks of religion. But, in the building of Utah and the vast country which became Utah Territory, men and women from many nations and many faiths took part. All people contributed, all influences were there, all constructively built, and, in the main, co-operatively.

It is the united people of Utah who today honour Brigham Young in the placing of this monument. It is the united people of Utah who had builded our State and Territory. Utah is not a one-religion state. Its people are of all nationalities. Utah is as cosmopolitan as any state in the Union. But her people are all Americans. They are as free as the glorious air they breathe, for, in spirit, Utah is America.

The Church of Jesus Christ of Latter-day Saints was founded by divine revelation, organised by divine revelation, and has always been directed by divine revelation. By the greatest revelation of all time, the appearance of the Father and the Son to the boy, Joseph Smith, the young prophet was first called to the tremendous work of restoring the Lord's Church to the earth. By revelation were the keys of power and authority to perform this great work committed to the hands of Joseph and his associates, and by revelation was precious

knowledge of the Gospel restored again to the earth.

Joseph Smith was not left to speculate as to how the all important work of establishing the Lord's Church should be accomplished. He was but a mortal, fallible man called to perform a divine mission and the achievement of this mission could only come through divine guidance. He was directed in every particular in the formation of the Church by continuous revelation from God. After the church was established it was constantly led and guided by revelation. If the Church had been directed by the hand of uninspired men, it doubtless never would have survived the trials it was forced to endure. The Church has always been sustained from earliest days by the power and strength of divine leadership through direct revelation, and that same power supports it now. Today at the head of this Church stands a Prophet of God empowered and authorised to receive divine revelation for the direction of the Church and the salvation of the

whole human family.

There is a simple reason why direct revelation from God is received by only one church in the world. The power and authority through which divine revelation is received is regulated by the keys of the Holy Priesthood of God, and this authority is, of course, vested only in the Church of Christ. Our Father in Heaven has placed all of us, His children, upon this earth for us to prepare ourselves for eternal life. In order that we might be tested and proven we have been separated for a time, from His presence, but He has not forsaken us. In His infinite wisdom and mercy He has provided a way whereby we may receive knowledge and guidance from Him to direct us along our course of eternal progression.

Contrary to the vain and foolish doctrines of men, the Lord does reveal and will reveal to mankind, as they are prepared to receive them, many great and marvellous truths of the Gospel of life and salvation for their eternal happiness and exaltation.

Announcement

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS CELEBRATES

the 113th ANNIVERSARY in GREAT BRITAIN
the week end of JULY 23rd, 1950, at PRESTON.

Any missionary who is a descendant of the first seven original elders who brought the Gospel to England in July, 1837, or of the first nine people baptised, should contact President Richards in London for permission to attend.

First nine: Geo. D. Watt, Chas. Miller, Thomas and Anne Walmesley, Miles Hogden, Geo. Wate, Henry Billsbury, Mary Ann Brown, Ann Dawson.

What it means to me to have my Parents join me in Sunday School

*Talk delivered by Alan Varney
in the Catford Branch, London.*

WHEN I was first told I should have to go to Sunday School, I pooh-poohed the idea at first, as I thought I, at the age of 14½ years, was getting too old for Sunday School. When told my parents would go too (as none of us were too old to learn), that put an entirely different light on the whole thing, for I thought to myself, "Well, if it is good enough for them, then surely it must be good enough for me." I have found since that having them around gives me more confidence to stand up and talk or to say a prayer. Even when we are getting ready to start off for Sunday School, it is a lovely atmosphere that lingers in our household, and it finds we children looking forward to coming to church, knowing that our parents will be with us to learn more about this Gospel and its teachings.

We children in this church are very fortunate in having our parents join us in Sunday School, for it lets us know more than any way would that our parents are interested and believe in the work of God and in our Church and its teachings. I know that they bring us children and come along themselves so that we can all share in this fine spirit of Sunday School.

During the week if I want to know

about any lesson that we heard at Sunday School, well, I feel confident in asking my parents about it, knowing that they have taken the lesson to heart and will try to answer my questions as best they can. We discuss it together and this helps to create and unite our family more closely together, more so than if my parents were considered too old to come to Sunday School such as is the case in most other churches. You can imagine the feeling of joy that went through me when I saw my parents sitting in Sunday School for the first time and taking an interest in it's Gospel and teachers. I realised then that our Church must have something that no other church has, because my parents had never seemed interested in any other religion before. Yet here they were actually in Sunday School and as eager as anyone to learn all they could about the Church and its teachings.

In conclusion, I must say I only hope the Lord will go on blessing and helping the teachers and missionaries of our Church who have done such a grand job in making my parents as eager to come to Sunday School and to learn more about our Church as what they are today. I say this humbly, in the name of Jesus Christ. Amen.

GREAT, AMONG DEEDS

By JAMES P. HILL

The greatest deeds on earth have been wrought
Without a thought of gain;
The greatest heroes have been born
Out of struggle and pain.

He who entered some mighty fray
Thinking here lies fame,
Failed, to find that fickle Mars
Merely gilded his name.

The blood and sweat and toil and tears
Shed by the noble few,
Have been for the good of brotherhood,
Their courage has seen us through.

All valourous deeds have not been done
Mid the battles martial roar;
Men have perished in greater fields
For causes greater than war.

Quiet Heroes were our own Pioneers;
Hounded from home and land,
Their creed despised, their God profaned:
A brave determined band;

Marking a trail for others to come
With the bodies of their dead;
Nought to inspire but a Prophet of God,
Divinely envisioned—who said,

“This is the Place! Drive on! Drive on!”
Not without qualm they drove
Into a valley unpromising—
But it blossomed like a rose.

The Valley of the Great Salt Lake
Bore a city of fame;
Labour and love of suffering men
Gave to the World a name,

That ever must live in history
And conjure up great thought;
For Love and God and Fellowman
This—Great among deeds, was wrought.